

sisted upon here, not to discredit him, but to expose the double minds of those political leaders who, instead of straightforwardly meeting the Jewish Question, endeavor to turn all inquiry aside by an impressive confusion of the Gentile mind.

It may be argued by the small body of so-called "Reformed Jews" that the authorities quoted here are mostly Zionists. The reply is this: there may be, and quite possibly are, two Jewish programs in the world—one which it is intended the Gentiles should see, and one which is exclusively for the Jews. In determining which is the real Program, it is a safe course to adopt the one that is made to succeed. It is the Program sponsored by the so-called Zionists which is succeeding. It was made to succeed through the Allied Governments, through the Peace Conference, and now through the League of Nations. That, then, must be the true Jewish program, because it is hardly possible that the Gentile governments could have been led as they are being led, were they not convinced that they are obeying the behests of the real Princes of the Jews. It is all well enough to engage the plain Gentile people with one set of interesting things; the real thing is the one that has been put over. And that is the program whose sponsors also stand for the racial and national separateness of the Jews.

III. Jews as a Separate Nation

THE idea that the Jews comprise a Nation is the most common idea of all—among the Jews. Not only a nation with a past, but a nation with a future. More than that—not only a nation, but a Super-Nation.

We can go still further on the authority of Jewish statements: we can say that the future form of the Jewish Nation will be a Kingdom.

And as to the present problems of the Jewish Nation, there is plenty of Jewish testimony to the fact that the influence of American life is harmful to Jewish life; that is, they are in antagonism, like two opposite ideas. This point, however, must await development in the succeeding article.

Israel Friedlaender traces the racial and national exclusiveness of the Jews from the earliest times, giving as illustrations two Biblical incidents—the Samaritans, "who were half-Jews by race and who were eager to become full Jews by religion," and their repulse by the Jews "who were eager to safeguard the racial integrity of the Jews"; also, the demand for genealogical records and for the dissolution of mixed marriages, as recorded in the Book of Ezra. Dr. Friedlaender says that in post-Biblical times "this racial exclusiveness of the Jews became even more accentuated." Entry into Judaism "never was, as in other religious communities, purely a question of faith. Proselytes were seldom solicited, and even when ultimately admitted into the Jewish fold they were so on the express condition that they surrender their racial individuality."

"For the purposes of the present inquiry," says Dr. Friedlaender, "it is enough for us to know that the Jews have always felt themselves as a separate race, sharply marked off from the rest of mankind. Anyone who denies the racial conception of Judaism on the part of the Jews in the past is either ignorant of the facts of Jewish history or intentionally misrepresents them."

A booklet containing the first nine articles on *The International Jew* will be sent to any address, upon receipt of 10 cents in stamps to cover printing and mailing cost.

Commissioner of Immigration Wallis has made a statement about the large number of Jews coming to America. The quotations here printed are taken from the Jewish press: "The exodus of these Jewish people from Poland amounts to a stampede. They are coming too fast for their own good . . . I am convinced that a serious mistake has been made in letting these people come over in such a panic-like stampede as this." The steamship companies report that all steerage accommodations are booked for a year ahead.

"In that city (New York) every sixth person you meet is a son of Israel, while on Manhattan Island the proportion is one to four. About one-third of the student body of Columbia University is Jewish, the College of the City of New York is nearly 97 per cent. New York has the largest high school in the world—the Washington Irving—practically all of its 6,000 pupils are Jewish. The New York telephone directory shows 16 columns of Cohens and but 14 of Smiths. There was a time, a generation ago, when New York was Roman Catholic—today it is Jewish! There is not a Christian church on the East Side, but there are 360 synagogues!"—Rev. Samuel W. Purvis, Philadelphia.

The London Times has been publishing a series of articles proving the Jewish character of Bolshevism, and also proving that the murderers of the czar and his family were exclusively Jews.

During the driving back of the Reds out of Poland, the Polish authorities thought it safest to detain all Jewish soldiers in the Polish Army because of the doubts of their loyalty, and the reasons to suspect their friendliness for the Reds. The Jews appealed to the League of Nations; the League took it up with the Polish Government; the soldiers were relieved of detention. But by that time the Reds had been driven out.

Elkan N. Adler says: "No serious politician today doubts that our people have a political future."

This future of political definiteness and power was in the mind of Moses Hess when he wrote in 1862—mark the date!—in the preface of his "Rome and Jerusalem," these words:

"No nation can be indifferent to the fact that in the coming European struggle for liberty, it may have another people as its friend or foe."

Hess had just been complaining of the inequalities visited upon the Jews. He was saying that what the individual Jew could not get because he was a Jew, the Jewish Nation would be able to get because it would be a Nation. Evidently he expected that nationhood might arrive before the "coming European struggle," and he was warning the Gentile nations to be careful, because in that coming struggle there might be another nation in the list, namely, the Jewish Nation, which could be either friend or foe to any nation it chose.

Dr. J. Abelson, of Portsea College, in discussing the status of "small nations" as a result of the Great War, says: "The Jew is one of these 'smaller nations,'" and claims for the Jew what is claimed for the Pole, the Rumanian and the Serbian, and on the same ground—that of nationality.

Justice Brandeis voices the same thought. He says: "While every other people is striving for development by asserting its nationality, and a great war is making clear the value of small nations . . . Let us make clear to the world that we too are a nationality clamoring for equal rights . . ."

Again says Justice Brandeis: "Let us all recognize that we Jews are a distinct nationality, of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member."

And he concludes his article, from which these quotations are made, with these words:

"Organize, organize, organize, until every Jew must stand up and be counted—counted with us, or prove himself, wittingly or unwittingly, of the few who are against their own people."

Sir Samuel Montagu, the British Jew who has been appointed governor of Palestine under the British mandate, habitually speaks of the Jewish Kingdom, usually employing the expression "the restoration of the Jewish Kingdom." It may be of significance that the native population already refer to Sir Samuel as "The King of the Jews."

The Jews a Super-Nation

ACHAD ha-Am, who must be regarded as the one who has most conclusively stated the Jewish Idea as it has always existed, and whose influence is not as obscure as his lack of fame among the Gentiles might indicate, is strong for the separate identity of the Jews as a Super-Nation. Leon Simon succinctly states the great teacher's views when he says:

"While Hebraic thought is familiar with the conception of a Superman (distinguished, of course, from Nietzsche's conception by having a very different standard of excellence), yet its most familiar and characteristic application of that conception is not to the individual but to the nation—to Israel as the Super-Nation or 'chosen people.' In fact, the Jewish nation is pre-

supposed in all characteristically Jewish thinking, just as it is presupposed in the teaching of the Prophets."

"In those countries," says Moses Hess, "which form a dividing line between the Occident and the Orient, namely, Russia, Poland, Prussia and Austria, there live millions of our brethren who earnestly believe in the restoration of the Jewish Kingdom and pray for it fervently in their daily services."

Evidence of Jewish Solidarity

THIS article, therefore, at the risk of appearing tedious, has sought to summon from many sides and from many periods the testimony which should be taken whenever the subject of Jewish nationalism comes under discussion. Regardless of what may be said to Gentile authorities for the purpose of hindering or modifying their action, there can be no question as to what the Jew thinks of himself: He thinks of himself as belonging to a People, united to that People by ties of blood which no amount of creedal change can weaken, heir of that People's past, agent of that People's political future. He belongs to a race; he belongs to a nation; he seeks a kingdom to come on this earth, a kingdom which shall be over all kingdoms, with Jerusalem the ruling city of the world. That desire of the Jewish Nation may be fulfilled; it is the contention of these articles that it will not come by way of the Program of the Protocols nor by any of the other devious ways through which powerful Jews have chosen to work.

The charge of religious prejudice has always touched the people of civilized countries in a tender spot. Sensing this, the Jewish spokesmen chosen to deal with non-Jews have emphasized the point of religious prejudice. It is therefore a relief to tender and uninstructed minds to learn that Jewish spokesmen themselves have said that the troubles of the Jew have never arisen out of his religion, the Jew is not questioned on account of his religion, but on account of other things which his religion ought to modify. Gentiles know the truth that the Jew is not persecuted on account of his religion. All honest investigators know it. The attempt to shield the Jews under cover of their religion is, therefore, in face of the facts and of their own statements, an unworthy one.

If there were no other evidence, the very evidence which many Jewish writers cite, namely, the instant siding of the Jews one with another upon any and every occasion, would constitute evidence of racial and national solidarity. Whenever these articles have touched the International Jewish Financier, hundreds of Jews in the lower walks of life have protested. Touch a Rothschild, and the revolutionary Jew from the ghetto utters his protest, and accepts the remark as a personal affront to himself. Touch a regular old-line Jewish politician who is using a government office exclusively for the benefit of his fellow Jews as against the best interests of the nation, and the Socialist and anti-government Jew comes out in his defense. Most of these Jews, it may be said, have lost a vital touch with the teachings and ceremonials of their religion, but they indicate what their real religion is by their national solidarity.

This in itself would be interesting, but it becomes important in view of another fact, with which the next article will deal, namely, the relation between this Jewish nationalism and the nationalism of the peoples among whom the Jews dwell.

Jewish World Notes

The Kovno correspondent of the London Times states that Leo Kamenoff told the Peace Delegates in Lithuania that "the Soviet Government rests on Jewish brains, Lettish and Chinese bayonets, and the stupidity of the great mass of the Russian people."

Jabotinsky, the Russian revolutionary Jew, who went to Palestine, organized the military body known as "The Jewish Legion," became implicated in the Easter riots at Jerusalem, was heavily sentenced by the British authorities and immediately released on the arrival of Sir Stuart Samuel, the Jewish governor of Palestine, is reported to be planning to visit the United States. He has sent his thanks to "the American press" for its sympathy with him during his brief imprisonment.

Chicago Jews are planning a \$2,000,000 twenty-one-story clubhouse in the Loop district.

Writing about Jacob Schiff in the "Jewish Forward," R. Rosman says: "Jacob Schiff has deserved the thanks of Jewry because he has been the only great Jewish millionaire of recent years who in his financial operations has mixed Jewish national politics and put on it the Jewish national mark. When the banking firm of Jacob Schiff (Kuhn, Loeb & Co.) financed Japan in its war with the czar's Russia, Jacob Schiff made it understood that he did this because in Russia of the czar the Jews were persecuted. No matter what the consequences have been, the point is that Jacob Schiff had not only the will but also the courage to openly connect Jewish national politics with his international financial enterprises. Rothschild nor any one else of the Jewish money magnates has done this."

"This is really the only thing by which Jacob Schiff has distinguished himself from all other financiers and bankers."

Rumors of the partial nationalization of women and the appointment of recent "free love weeks," in Soviet Russia are, unfortunately, being more and more confirmed. The women victims of "nationalization" are, of course, all Gentiles.

When Jacob Schiff arrived in the United States, there were not as many Jews in the whole United States as there are now in the city of Cleveland.

In answer to many inquiries: An edition of the Protocols of the Elders of Zion has been brought out by Small, Maynard & Co., an American publishing house of Boston. We are informed that the Protocols will shortly be published by a responsible New York house also, notice of which will be given when the books appear. Numerous rumors have been set in circulation that the Boston edition was exhausted and that a second edition would not be issued. This, we are informed, is not the fact. It has also developed that certain booksellers have exhibited a disposition not to order these books for customers. Persons desiring the Protocols should order through their bookstores and watch results. There is no doubt whatever that severe methods are being used to destroy the freedom of American publishers and booksellers.

Joseph S. Andrews, the first Jew to be born in Memphis, died recently. He was a wealthy distiller, and a grandson of Haym Salomon.